

the Alliance Weekly



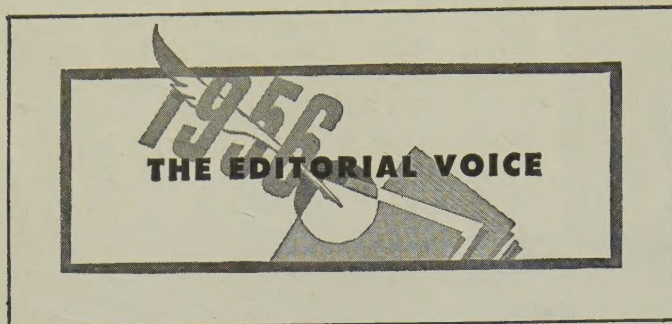
DECEMBER 12, 1956



A YOUNG INDONESIAN

In this issue

THE MAN WHO WANTED A MOUNTAIN . . . By Donald R. Shepson
DISCERNING THE LORD'S BODY By Raymond N. Stumpf



NOT PEACE BUT A SWORD

It should always be kept in mind that the Church is a divine family and that its loyalties sometimes cut sharply across the ties that bind earthly families together.

The cross is a sword and often separates friends and divides households. The idea that Christ always brings peace and patches up differences is found nowhere in His own teachings. Quite the contrary is true. For a man to cast in his lot with Christ often means that he will be opposed by his blood relatives and will find his true family ties only in the community of regenerated souls.

Surely it is a most desirable thing to be reared in a Christian home. When a young man or woman is thus happily situated, conversion to Christ brings no rift in the family circle but rather seals and cements the earthly ties. We see sometimes whole families from the aged grandparents to the youngest child all joyously serving the Lord, and hardly anything under the sun could be more delightful. But it is not often so. More often the presence of a true Christian in the home, if it does not actually divide, does at least bring a serious divergence of interest and puts a real strain upon the solidarity of the household.

The weakness of much that passes for the Christian faith these days is seen in the readiness of many professed followers of Christ to make any concessions in order to "get along with people," especially with relatives and in-laws. The philosophy of mid-twentieth century Christianity is a philosophy of appeasement. Peace and unity have become the Castor and Pollux of the majority of religious leaders, and truth is regularly sacrificed on their altars. The notion that "peace on earth," as the New Testament uses the words, means concord between light and darkness is foreign to the whole traditional Christian position. Our Lord cared nothing for the good will of bad men, nor would He alter one word of His message to stay in favor with anyone, be he Jew or pagan or even a member of His own earthly family. "For neither did his brethren believe in him" (John 7:5).

No one has understood the meaning of the cross who puts blood ties alongside the ties of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). All fleshly relationships will be dissolved in the glory of the resurrection, including the relationship between husband and

wife. For this reason our Lord said plainly that to some people it would be necessary to break family ties if they would follow Him. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law" (Luke 11:17-19). "If any man come to me, and hate not father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:26, 27).

What Christ is saying here is that faith in Him immediately introduces another and a higher loyalty into the life. He demands and must have first place. In the true disciple it is Christ before family, Christ before country, Christ before life itself. The flesh must always be sacrificed to the spirit and the heavenly placed ahead of the earthly, and that at any cost. When we take up the cross we become expendable, along with all natural friendships and all previous loyalties, and Christ becomes all in all.

In these days of sweet and easy Christianity it requires inward illumination to see this truth and real faith to accept it. We had better pray for both before time runs out on us.

PRESIDENT TURNER ON DEPUTATION

Dr. Harry L. Turner, President of The Christian and Missionary Alliance, will leave on a deputation ministry to Africa on December 15. He will be gone three months, returning to New York, D.V., on March 15.

Mrs. Turner will accompany him and they will travel by boat to Europe, where they will visit our missionary language students in France and Belgium, and the Alliance Mission Center in Holland. They also hope to visit Israel before proceeding to Africa. After spending some time in the Congo they will go to the Gabon, and then to our stations in French West Africa.

Not only will Dr. Turner counsel with the missionaries and national church leaders, but he will be preaching to the people in every land. The schedule is strenuous and we ask that our readers pray for him and Mrs. Turner as they travel and for his ministry in the various countries.

The interior life has but one object—to glorify and love God; to glorify Him in every action and suffering, accepting all things at His hand, and to love Him, not in mere formal acts or deliberate expressions, but with a continual practical devotion which rests itself wholly in His hand.
—GROU.

man past eighty dared to claim a mountain
promised to him in his youth—

The Man Who Wanted A Mountain

By REV. DONALD R. SHEPSON

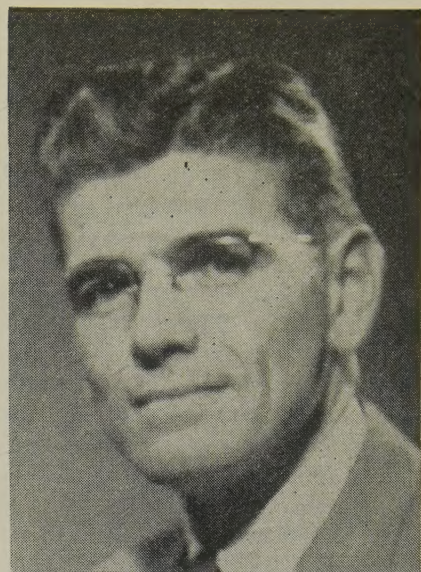
HISTORY does not record the name of Caleb's alma mater. However, it does indicate he ranked near the top in a graduating class of twelve. Ten of the twelve were immediate failures, for their hearts melted at the seemingly impossible task of Israel possessing the Land of Promise. But two of the young men strongly voiced their minority opinion, with Caleb as the spokesman. His courageous words should inspire faith in the weakest of men, "Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." For forty years Israel would eventually wish she had listened to his positive declaration. Instead, she hearkened to the warning of the men and, murmuring against Deity, complained, "God brought us here to die. Let us go back to Egypt!" And God said (Num. 14:34), "A day in the wilderness for each day the spies were in Canaan!" Forty years of wandering in the wilderness, to die, until a new generation could go in and possess the land! Now, the forty years have passed; the older generation is gone; all that is, but Caleb and Joshua. The fearful plague had claimed the other men for their lack of faith and their false report. But Joshua has been honored with the highest position possible—he is successor to Moses. He is a great leader now in his own right.

But what of Caleb, that other faithful spy? Well, Jericho has been taken, Ai has fallen, thirty-one kings of Canaan have been slain and the land apportioned to the tribes of Israel. And Caleb? God devotes almost the full fourteenth chapter of Joshua to him, the story of his personal inheritance in the land of Canaan. Caleb asked Joshua (verse 12) for the land promised him by Moses many years before: "Now therefore give me this mountain." Bold words indeed for a man past eighty!

But what had brought him to such a place of glory? Well, after reading the chapter over one hundred times, I think I have in part the answer. Three words alone could supply it for us: *altitudes*, *aptitudes* and *attitudes*.

Consider the first, *altitudes*, for the text immediately lifts you from the average and the commonplace: "Give me this mountain." "I do not ask an easy place for my inheritance," said Caleb. "I'll take this mountain." Here was a man who could think big because he had a big God! His conception of God was not in terms of fences, walled cities and armed Anakims; but rather Red Sea crossings, a pillar of cloud by day and a wall of fire by night, water from the riven rock. He thought of manna from heaven, the Jordan rolled back, and the mighty walls of Jericho tumbling down!

The title of a book I have never



Mr. Shepson is the pastor of the Avenue Road Church in Toronto, Canada, one of the city's outstanding evangelistic and missionary centers. This message was given at the Western Canadian Bible Institute, Regina, Sask.

read greatly influenced my life. I saw it on the desk of a friend while in his study for a brief few moments: *Your God Is Too Small*. For many months its message haunted me. How often I had brought God down to my dimensions, unconsciously fitting Deity to my own intellectual concepts and my own puny reasoning. It is likely there are other well-meaning mortals who have done the same.

We say we are men of faith, but we want to know the end from the beginning. We claim to walk by faith and not by sight, but we prefer to walk by sight. We revel in stories of the exercise of faith, but it is usually the faith of someone else and not our own. We admire the pioneer spirit of our Alliance founders, but prefer to have an established church handed us by our superintendent. We believe in miracles, of course, but they probably won't happen to us. "Give me this mountain" is a nice philosophy, but the altitudes make us dizzy, and besides, it's much too hard work to climb.

Caleb had made his graduation speech when he returned with the spies from investigating Canaan: "Let us go up at once, and possess it; for we are well able to overcome it." It immediately separated the men from the boys! Forty-five years

later he is asking for his own inheritance: "Give me this mountain," a mountain still filled with hostile Anakims and cities great and fenced. Yes, Caleb was a man of *altitude*.

The second word is *aptitudes*. These represent one's good qualities of natural tendencies or inclinations, and surely every Christian possesses at least a few. For it is true that men are given different talents and in varying degrees—some five, some two, and perchance to some there is but one. But in some measure each of us possesses certain aptitudes: The desire to serve and be of help to others; an awareness of a world in need—men lost and therefore without God or hope; a compassion for the lost, growing in such intensity that it cannot be ignored or quieted within. And along with these is a God-given determination to do something about it, to make your life a real investment instead of a total loss.

Aptitudes? Listen again to Caleb: "I shall be able to drive them out" (verse 12). Be assured that Caleb did not ask to receive something for nothing. Climbing mountains is exhausting work, to say nothing of fighting uphill battles. But leadership was never intended for weaklings; it is reserved for men of convictions, for bold men of God. People will not long follow the man

who lacks vision and faith, but they are strangely moved to concerted action when a man appears with courageous determination to achieve seemingly impossible goals.

Still, aptitudes do not necessarily assure positive success. Had Caleb simply thrust out his jaw in Churchillian fashion and boastingly proclaimed his unusual declaration, probably his words would have been ignored by the pen of inspiration. For God does not bless presumption; He blesses faith and He blesses consecrated aptitudes. Read the complete statement: "*If so be the Lord will be with me, then I shall be able to drive them out.*" Could a heart be so cold it fails to thrill at this man of old who believed his God? Mountains? Great cities? Armed Anakims? So what! The God who *made* that mountain had promised it to Caleb, and more than that, He would go with him to help him take possession!

But I want you to notice something else. That mountain did not become Caleb's by his simply sitting at its foothills and passively waiting for it to come and surrender to him, no more than Canaan would yield to a band of fearful, faithless Israelites who had stayed on the wrong side of the Jordan River. Caleb had once expressed himself: "We are well able to overcome it,"

but his hearers would have none of it. He now says in effect, "Give me this mountain. That faithless crowd moved by those timid spies robbed me of forty years in Canaan! But *this is my battle*. Give me the mountain. I am here now, here in the land of Canaan, and I refuse defeat. I will have my promised inheritance. Give me this mountain, and if so be the Lord be with me, I shall be able to drive them out."

Add God to your aptitudes and talents, be they large or small, and you will have enough for any given circumstance. Your aptitudes speak of your potential and your potential is as big as your God.

But let us complete the triangle: altitudes, aptitudes and now *attitudes*. We read in verse 14, "Hebron therefore became the inheritance of Caleb . . . because that he wholly followed the Lord God of Israel." Strange, isn't it: no word of the battles in between; of the struggle, the strife, the weariness, the pain. No mention here. Just "Give me the mountain" and then "Hebron therefore became the inheritance of Caleb." But the heart of the matter, the secret of his success, was found in Caleb's attitude: "he wholly followed the Lord God of Israel."

It is a truth as lofty as the stars above your head, yet as practical

(Continued on page 1)

VOLUME 91 NUMBER 50

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

Thy Ceaseless, Unexhausted Love . . . BY CHARLES WESLEY

Thy ceaseless, unexhausted love,
Unmerited and free,
Delights our evil to remove,
And help our misery.

Thou waitest to be gracious still;
Thou dost with sinners bear;
That, saved, we may Thy goodness feel,
And all Thy grace declare.

Thy goodness and Thy truth to me,
To every soul, abound;
A vast, unfathomable sea,
Where all our thoughts are drowned.

Its streams the whole creation reach,
So plenteous is the store,
Enough for all, enough for each,
Enough for evermore.

Each Christian is responsible to make certain he is
filling his divinely appointed relation to the church

Discerning the Lord's Body

By RAYMOND N. STUMPF

REGULARITIES among Corinthian believers in their observance of the Lord's Supper brought on them serious consequences. Paul warned them that "not discerning the Lord's body" exposed them to physical as well as spiritual harm. He wrote, "For this cause many are weak and sickly among you, and many sleep."

Paul was concerned about the relationship of each individual member to the whole Body of Christ. Some Corinthian believers were showing little regard for fellow members and divisions were rising which cut off the circulation of divine life through the Body. Members out of joint with their fellow members became physically and spiritually weak. The death of some believers was attributed to this cause.

The Body of Christ is that company of people who are born of the Spirit and who are vitally related to Christ their Head. They include not only past and present believers of all ages, but those also yet sitting in heathen darkness who shall someday hear the gospel of salvation and be born again. Therefore, if we are to discern the Lord's Body aright, we must consider our responsibility to them also (Acts 18:10).

Discerning the Lord's Body means that each Christian must discover his proper relationship to the Body as a whole and assume his God-given function in that Body. Speaking the truth in love, (we) may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the

measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15, 16).

Paul pictures every Christian as a member in a body and each one having a clearly defined purpose. A member functioning according to that purpose supplies something for the growth and development of the whole. As every part of our human body makes its contribution to the health and strength of the body, so every Christian has a calling of God which he alone can fulfill. However, this calling is determined not by the individual, nor by a group of individuals, but by the Lord Himself.

Every once in a while I meet a pastor or a layman who tells me that he was called of God to the mission field. In some cases considerable time and money were spent in preparation. Then he was disqualified for some reason or another. When I hear such a confession I look at the foreign fields still languishing in heathen darkness for want of the gospel light.

Again I see good gospel preachers working almost in competition with one another as they sow and resow their narrow fields, trying to reach one more person with the gospel. At the same time millions out there have not yet seen a sower of the seed. Dare we say that God calls so many workers to cover the same ground repeatedly while vast areas are never once touched? Our not



Mr. Stumpf, a missionary in Japan since 1950, writes here of the relationship which exists between the individual Christian and the whole body of which he is a part.

discerning the Body of Christ results in some of us being here who should be out there.

In the apostolic church it was the Holy Spirit who said, "Separate me Barnabas and Saul for the work whereunto I have called them." The church only laid hands on them and sent them out. The members were led by the Head of the Body. Apparently no questions were asked as to how old they were or if they had any degrees. They had the fullness of the Spirit in sufficient measure so that they were well prepared to cope with the problems confronting them on the fields.

In these days it isn't done that way. We have learned by experience that not everyone who thinks he is called to the mission field actually is. Therefore, mission boards have adopted certain requirements intended to check impulsive persons who have not yet learned to recognize the difference between a burden for missions and a call to go personally. This is necessary, but in its application human judgment sometimes obscures the voice of the Spirit.

Accepting an unfavorable decision of a mission board as divine direction, some young people have turned to other forms of service and have missed fulfilling God's calling. The function they should have had in the body they missed. Some who have persisted after being rejected by one board have reached the field under some other sponsorship, and have done work which demonstrated the genuineness of their call. No one is more humbly aware of the fallibility of human requirements than are those men charged by the church

with the responsibility of screening applicants for foreign missionary service.

Nothing can be substituted for every Christian's discerning the place in the Body of Christ which the Holy Spirit has for him. Were every Christian to do this there would be less difficulty in a mission board's determining whether or not the Spirit intends his being set apart for work abroad. Hesitation and delays which allow time for his becoming entangled with affairs in the homeland would be ruled out. With confidence the church could lay hands upon the one who is truly called, sending him in the name of the Lord to be backed by the gifts and prayers of the saints.

But whom does God call? Paul gives the answer: "(God) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9). Every reader should clearly understand that if he is saved by God's grace, then he is called into God's service. There is a strange idea that only a person who is destined of God to become a pastor, an evangelist, a missionary or possibly a Sunday school teacher, may expect to receive a call from God. If we qualify for all the blessings which are implied in the first verb of the verse just quoted, then we must be ready to accept the responsibilities which are implied in the second verb. No one can ever read this verse and truthfully say "I have never been called of God."

Every member in the physical body has a preordained function in the body. If life flows into it naturally, there is every reason to expect a normal function of that part. However, if one member decides to do something for which it is not designed, it will no longer function properly and the whole body suffers. In like manner, every Christian who is not fulfilling his divinely ordained function in the Body of Christ will suffer himself and cause much trouble to those closely associated with him.

Even Spirit-filled men cannot always be sure for what service a fellow Christian may be best fitted. Samuel was mindful of that fact and

did not lean on his own judgment when sent to anoint a king from among the sons of Jesse. The men God chooses often are not the ones we would choose. He took a rough, unlettered fisherman and made him a fisher of men, the like of which we have not seen in recent generations. He called a sly publican who had a reputation of dishonesty and made of him an inspired writer, recording the history of the incarnate Son of God. Paul had many of the qualifications that are required now. He was a graduate of the University of Tarsus and of the Jewish school of law in Jerusalem, but he had first to humble himself at the cross and cry out, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Then God could sanctify his learning and send him to turn multitudes to Christ. God does not despise learning; He calls both learned and unlearned men who are yielded to Him.

However, neither our reputation nor our accomplishments are the determining factor in the call, but God's purpose: "Not according to our works, but according to his own purpose and grace." God's purpose for a Christian's life is his calling. No one should cease inquiring of God until he has found that purpose.

Many people say, "I haven't any talent which God can use. What can I do?" God does not call us because we have talents. Whatever is done for God can be done only through His grace which He provides to fulfill His purpose in us. In his human weakness no man is



Quotes from Our Contemporaries

Unanointed workers who are "getting by" on talent alone may profit by GEORGE A. SCOTT's words in *The Millions*:

"The truth is, we are more important to God than are our qualifications, and the evidence of genuine discipleship is the unconditional surrender of ourselves to our sovereign Lord."

able to serve God adequately. But God takes the weak things of the world and the things which are base to confound the mighty. He sends a flow of divine life into every member of the Body that is properly related so that His life flows on through them to reach others. Regardless of what the task may be it is the life of Christ flowing through us that enables us to do the work. Therefore, the important factor is not whether I have the ability for a specific work, but what God's purpose is for my life. When we see our relationship to, and function in, the whole Body of Christ, then we are discerning the Lord's Body aright.

I was once entertained in the home of a fine Christian couple who both worked although there was no real need for the extra income. Their son, who had been put through college on his mother's income, had long since graduated and was married. Yet this Christian woman continued working because she said she wouldn't know what to do with herself at home. She was suffering from a physical ailment which was beyond the help of medical science. She had looked to the Lord for deliverance but found none. Why? I believe she was a disjointed member. Her church was engaged in a program of visitation in a nearby community where she might have spent those many hours in reaching people who needed someone to speak to them of Christ. She might have been a healthy Christian by allowing the life of Christ to flow through her. Quickened by her witness, some people would be born again who might otherwise never become part of the Body.

My friend, if you have not determined God's call for you, do not continue in your error. To partake of the Lord's Supper month after month and receive His divine life as symbolized by the bread and wine and still continue out of joint with the rest of the members of His Body is to eat and drink damnation to yourself. You cut off the circulation of life which might have flowed through you bringing spiritual and physical health to yourself and other members around you. How imperative it is for us to discern the Lord's Body!



DAVID R. ENLOW, Editor

HOME

Over to have monument honoring the Bible: The Civic Center in Denver has been selected as the site what city officials say will be America's only monument in honor of the Bible. The project is to be financed public subscription under the sponsorship of Denver's "Honor the Bible Association." Estimated cost of the project is \$75,000.

Stic phone discs to promote Graham crusade: Plastic discs that slip over the center of standard telephone dials will promote prayer support throughout the country for evangelist Billy Graham's eight-week crusade in New York next spring. In announcing the unique advertising device, crusade headquarters said the discs would bear reminder: "Pray for Billy Graham, New York Crusade, Madison Square Garden. Begins May 15, 1957." Goal of the crusade staff is to distribute the discs by the thousands in homes and offices across America.

ROAD

Indian governor lauds role of Christians: Christian missionaries and the "Christian community" of India were praised at Lucknow, India, by Gov. K. N. Munshi, of Uttar Pradesh. Inaugurating celebrations marking the centenary of the Methodist Church in Southern Asia, he lauded Christian missionaries for a century of "useful educational and humanitarian work. Above all, by the impact of their work, they have imparted a keener sense of mission to other religious and philanthropic agencies," he said.

Dibelius voices concern over Middle East events: Concern over events in the Near and Middle East was voiced by Bishop Otto Dibelius, of Berlin, head of the Evangelical Church in Germany, in messages to British and French church leaders. Dr. Dibelius said Protestants in Germany are looking to the Christian churches of Great Britain and France, "hoping that our joint prayers for the peace of the world will be heard."

German Seamen's Mission marks seventieth anniversary: The seventieth anniversary of the Seamen's Mission of the Evangelical Church in Germany was observed at Bremen, Germany. Pastors, missionaries and directors of seamen's homes in West Germany, Italy, Belgium and Holland participated in the ceremonies. The Seamen's

Mission maintains seventy homes and stations for mariners in world ports. Sixty full-time pastors and church workers are serving in the mission. They visit German ships in port, hold worship services and provide individual pastoral care.

MISSIONS

Burma Baptists to take over duties of missionaries: A plan for the Burma Baptist Convention to take over duties previously handled by missionaries was approved by delegates to its eighty-eighth annual meeting in Rangoon. The plan, proposed by the missionaries themselves at a meeting last February, has the goal of making Baptist work in that country self-supporting, self-directing and self-propagating.

PEOPLE

Bishop Ordass reinstated in Hungary: Dr. Lajos Ordass, recently-rehabilitated former head of the Hungarian Lutheran Church, was reinstated in his bishopric as a wide reorganization of the Protestant churches was begun in the wake of the anti-Soviet revolution. Churchmen known for their collaboration with the former Communist regime have resigned. New elections will be held to replace all officials of the Reformed and Lutheran churches who have received their posts since 1948.

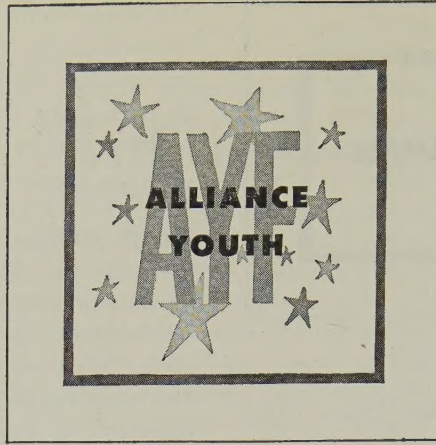
PEOPLE SAY

Reports clergymen not safe drivers: Clergymen as a group are "not good, safe drivers," M. L. Allison of the accident prevention department of Employers Mutual Casualty Company, Charlotte, N. C., said at Asheville, N. C. "Most clergymen drive like they are going to a fire," he told the North Carolina chapter of the American Society of Safety Engineers. His topic was "We Forget Our Religion When We Drive."

Dr. Jitsuo Morikawa, pastor for twelve years of Chicago's interracial First Baptist Church: "The irony of the American religious situation is that precisely when church membership is at its height in relationship to population, the disintegration of life is at its lowest ebb. There seems to be little relationship between the churches' expansionist vitality and the spiritual health of the nation."

ODDITIES IN THE NEWS

Bishop says Finnish churches rebuilt by coffee: In Finland, \$6,000,000 worth of Lutheran church buildings have been erected since the end of World War II because of the wise use of \$1,000,000 worth of coffee bought with United States church gifts to that country. This story was revealed by Bishop Elis Gideon Gulin, of the Diocese of Tampere (which includes Helsinki), during his recent visit to the United States. The Bishop recalled that in those days Finland was paying heavy reparations to the Soviet Union, times were tough, and above all there was no coffee. The Bishop made it emphatically clear that the lack of coffee was a catastrophe in a nation of coffee drinkers.



ROBERT E. CUTBIRTH, Editor

Personal Glimpses of

A Youth Conference in Puerto Rico

By RUTH M. AYENDEZ

Santurce, Puerto Rico

I came to the young people's conference at McLean Conference Grounds because I knew that I needed a closer walk with God. I saw that my work, the many activities with which I was daily occupied, as well as a great deal of my thinking, had to some degree led me away from my Lord.

The first impression that I had as I went up the steep hill leading to the conference grounds was that of coming close to nature. There were beautiful trees on every side, large tree ferns and wet, gleaming grass. As we continued farther up the hill I saw the tennis court, and on another large terrace the baseball field. Then as our car rounded a curve we saw the camp chapel. This building is rather small, but with a friendly appearance. It has no walls on three sides; five posts support the roof. Behind the pulpit on the rear wall was a magnificent, illuminated picture of the Lord Jesus and the apostles at the first Lord's Supper.

During the first morning we were busy getting acquainted with the folk from other and more distant churches, looking over the different dormitories and selecting beds which we thought were the most suitable. I met some young folk from other churches whom I had already known.

In the afternoon we came to know Rev. Howard E. Nelson, our Home

Secretary, who has given us so much valuable help, and Miss Mavis Anderson, who was to give us some valuable lectures on the importance and the organization of the Sunday school.

Unfortunately, I did not take down any notes on Mr. Nelson's messages given in the night sessions. So I will just tell you something of the heart impressions left with me after that week end at McLean's. We felt the presence of the Lord there every day. He was with us in all the services of the day from the morning until the last one at night, in our games and with us at the table. He talked with us through Mr. Nelson's message on David, who was not considered of any importance by his brothers or by King Saul but who was highly thought of by God. We felt the presence of the Lord very near as we heard about the young boy who offered Jesus all he had, the fish and the loaves of bread, and how wonderfully the Lord worked with the little that was wholly given to Him.

We were tremendously moved by the pictures shown us of the missionary work being done in Indo-China and in Indonesia. We heard God's call. We were highly blessed.

Yes, there were many precious moments experienced during that week end at McLean's. As we came down from there and once more

returned to our daily occupation among people who did not know our Lord, it was like coming into a very different world, a world hard to understand. Many important decisions were made during those few days. May the Lord enable us to fulfill these decisions.

What Really Mattered

The Swedish Nightingale, Jennie Lind, made a great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame and the applause of thousands, but she was content to live in private.

Once an English friend found her sitting on the steps of a bathhouse on the sea sands, with a Bible on her knee, looking out into the glory of a sunset. They talked and the conversation turned to the inevitable question, "Oh, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?"

"When every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else could I do?"—SELECTED.

The Bulletin Board

New Year's Day Rallies

ERIE, PA. Gospel Tabernacle. Rev. Otis Fisher, missionary. Rev. H. Sutton, speaker. 2 and 6:30 p. m.

PITTSBURGH, PA. North Side C. M. A. Church. Mrs. B. H. Alexander, missionary. Rev. Gene McGee, Chicagoland Youth for Christ Director, speaker. Mrs. Ula Ninnes, children's worker. 1:45 and 6:30 p. m.

MECHANICSBURG, PA. Immanuel Church of The C. & M. A. Rev. Warren MacEachern, District Youth Secretary, speaker. 10:30 a. m., 2:30 p. m.

CORNING, N. Y. Rev. A. M. Shuter, missionary. Dr. Stephen Paine, president of Houghton College, speaker. 10:45 a. m., 2:30 and 6:30 p. m.

Do Dyak Christians Stand True?

By REV. R. R. RUDES

MISSIONARIES are often asked, "Do Dyaks who become Christians really 'hold out'?" In answer I relate the following:

In the far interior of East Kalimantan (Borneo), in the Apo Kajan district, lives Taman Sanai, the village chief of Long Kelawit. He has not always been the village chief but for years he was a village elder. That was partly because of his royal blood and partly because of prestige he gained as witch doctor.

Forty years Taman Sanai lived in fear. In his superstition he practiced sorcery and worshiped evil spirits. He had inherited and had also accumulated many kinds of magic medicines that he used in divination and witchcraft. The devil was pleased to let him heal people and to foretell events about to happen to people who consulted him. He had performed the most difficult of heathen rituals. Once he lived a year without eating anything other than rice. The villagers feared him because of his power and his very appearance was awe inspiring due to his having only one eye. Early in his youth he had lost sight in the other when it was struck by a small dart from a blowpipe. Day after day he gained wealth as people sought him out to divine, to give medicine and to perform heathen custom and ritual.

When finally he heard about Jesus Christ his inquisitive nature caused him to want to know more about Him. He heard the story of Jesus through a schoolboy, related to him by marriage, who had been to the coast and heard it from a missionary. The missionary had opened his home to students from the interior and later had sent three of them back to their own villages to tell their relatives. After thoroughly questioning the lad to find out all he could tell, the sorcerer believed. His one

eye twinkled as he spoke of his experience with the Saviour. That twinkle has never gone out!

Persecution arose from his family, friends and fellow witch doctors. Most of the reaction came from the fact that Taman Sanai destroyed all his magic medicines and fetishes of all sorts and sizes.



R. R. RUDES
Taman Sanai, a converted witch doctor

But the same fervent spirit that once made him popular as a witch doctor now made him a faithful witness for Christ. Often he talked all night long, telling the story of Jesus to someone who was interested. He committed to memory every Bible story that he could hear. Since he could not read he depended upon this means of training to lead others to Christ. Opposition to his witness increased, until with the handful of believers that he had won to the Lord (including another village elder) he was forced to move from his village to start another settlement upstream. This new settlement grew rapidly as others believed through the witness of Taman Sanai and followed him there. It now is known as the village of Long Kelawit.

Rice crops were good and food was abundant but sorrow soon came to Taman Sanai. His young daughter suddenly died. She had been a great comfort to her father and had been used of the Lord to speak to his heart while he was still unsaved. Enemies said it was because the evil spirits were angry at him because he destroyed his fetishes. Taman Sanai simply replied that the Lord had taken his little girl and that he was happy to have this treasure in heaven. He declared he would continue to follow the Lord and would meet her in His presence.

The Holy Spirit used the ministry of the missionary and the native workers to help Taman Sanai grow in grace and faith. When no pastor was available to lead this group of Christians he took full responsibility. Then he faced another serious trial. The young man that had been used of the Lord to lead him to Christ fell into sin and no longer wanted to continue in the Lord's service. This was very difficult for Taman since he had depended on this lad to help him acquire further knowledge of the Bible.

About this time the old elder (who was village chief at the time) became very sick and after several months died, leaving Taman Sanai with full responsibilities as village chief as well as church leader. Often he confessed to me that his lack of schooling made difficult keeping his responsibilities as chief and elder separated. Yet he always did a good job in my estimation. The Lord blessed Taman Sanai and in 1950 the church group of Long Kelawit (then about 250 Christians) became the church called Kana. In their first election he was their choice to continue as elder.

In 1952 he rejoiced to send two young men to Bible school that they might study for the ministry. One

was his nephew. Both have recently graduated and have returned to the district to labor for the Lord.

Taman Sanai's most recent testing came in 1953 when he was severely smitten with a strange sickness. Gradually he became weaker and weaker. Although prayer was being made continually for him there seemed no hope. Finally in desperation someone suggested that he call for witch doctors of his former village to come with their medicines, sorcery and witchcraft. Although weak and hardly able to speak Taman Sanai said, "No! I am the Lord's until death. For what reason should I now again turn to evil spirits? If I die, I die, but you dare not call any witch doctor for me." The Lord honored this witness, and miraculously from that moment on his condition improved. In three months' time Taman Sanai was stronger, happier and even more faithful in his witness than ever before.

Last May I met him while he was visiting in the village from which he once had fled. He was busy with just one thing—witnessing. He came to me and said, "Praise God, in the last two days seven families have said they want to believe. There are forty-three persons in those families." We rejoiced together as he told me that each time he visits this heathen village there are always others who accept Christ. The village chief and his family have also believed. Once persecution separated them. Christian love will again unite these people.

Now wherever Taman Sanai goes through the Apo Kajan district he is continually praising the Lord. His account of his miraculous healing is inspiring to all who hear him. His testings have been an impetus to witness.

Do Dyak Christians hold out? I am glad to say that the Lord is able to "keep (them) from falling, and to present (them) [poor and uneducated as they are] faultless before the presence of his glory with exceeding joy" (Jude 24).

A Moro Lad Confesses Christ

By MRS. O. J. ABRAMS, *Philippine Islands*

The prayer of the missionaries to the Maguindanao Moslem tribe has been, "Lord, give some Moro courage enough to make a public confession of Christ." That prayer has been answered.

Three times each week the Filipino pastor's wife and I hold religious education classes at a public school just outside town. About twenty Moslem children have been attending and some of them have faithfully memorized the Scripture verses. One of these is Pendatuan, a boy of twelve, who had indicated his desire to be saved at our last vacation Bible school.

Recently only six children were present at the class. As I taught the lesson, my companion saw a group of boys outside and prayed that they would come in to hear the gospel story. God answered her prayer. About twenty-five teen-age Mohammedan boys entered. When the lesson was ended they started asking

me the usual questions Mohammedans ask about the Bible: How could God have a Son? Why was Jesus born years after creation? Typically, the ringleaders would not give me a chance to answer the questions. They really wanted to show off their knowledge of the tenets of Islam. One of the older boys shouted, "You believe in two gods."

It was in answer to this that Pendatuan jumped up and said, "No, there is one God and Jesus is God the Saviour." My heart leaped with joy to hear him say this. Then someone asked, "If Jesus was God why did He have to die?" Again Pendatuan jumped up and said, "Jesus died for our sins. He took my sins away and He's my Saviour."

Praise God for this first public testimony amongst the Moros. Pendatuan is just a boy but since he had the courage to confess Christ before other Mohammedans, God can use him. Pray for him.

Pray also that from among the older Moros who have secretly received Christ as Saviour, we might hear some say, "Jesus took my sins away. He is my Saviour."

We have been encouraged to believe that God has a work to do amongst these fanatical Moros.



Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness and desolation with both hands, as a true opportunity and blessed occasion of dying to self and entering into fuller fellowship with thy self-denying, suffering Saviour.—WILLIAM LAW.

Missionaries of the Indonesian Conference



French West Africa

Prayer is requested for the church at Farakala, French Soudan, that the Holy Spirit will remove carnality and give a burden for the lost, as well as create a desire among the Christians to learn to read and thus be able to understand God's Word for themselves; in other words, a mighty revival is needed.

Gabon

As the newly formed national church strives for self-support, pray that it will not lose the aim of self-propagation, of adding to the visible church. . . . There is an urgent need for a French couple for the central French school. The government has graciously permitted the school to remain open until January, 1957, but unless God supplies a French teacher by then this channel for reaching a great number of young people with the gospel will be closed.

Viet Nam

Pray for the liberation of North Viet Nam from the yoke of Communism that makes it impossible to preach to the 13,000,000 Vietnamese who live north of the 17th Parallel. . . . Pray for the Free Vietnamese Republic and its president, Ngo-Dinh-Diem, that the serious needs of the nation may be met and wisdom granted.

Cambodia

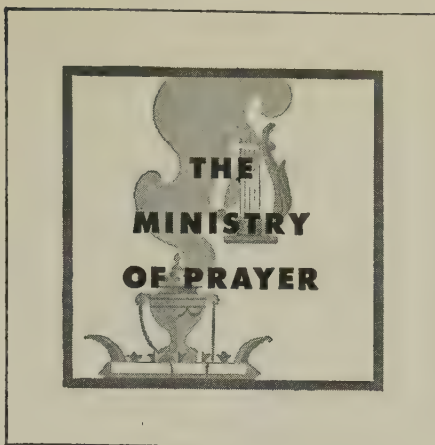
The Chinese Church in Pnom Penh has requested the government to sell them property in order that they might build a church. The Chinese have a large congregation, and the present quarters rented for a chapel are entirely inadequate. . . . Pray that Cambodian pastors will become more and more aware of their responsibility to the churches to which they are ministering. At times a concern for material things obscures the search for spiritual values. Pray that both missionaries and Cambodian workers will receive a fresh baptism of the Holy Spirit so as to be better equipped for the continual battle against the enemy of the Church.

Laos

Praise God for the effectual working of the Holy Spirit in the lives of those laymen and elders who met last month in Luang Prabang for an elders' institute. As a result of studying the Word and then returning to the villages to witness, they testify to a great desire and need for an experience of the infilling of the Holy Spirit for power for service. They have placed themselves anew on the altar of consecration for cleansing from habits which weaken their testimony. Continue to pray for all the elders of Laos who, for the main part, carry the responsibility of the church work in all Laos.

Tribes of Viet Nam

Miracles of God's protection and healing are often reported. In the village of Buon Ea Yong an epidemic of



cholera broke out. A number died and many were sick before it was reported to the medical authorities who immediately sent workers in to give inoculations and care for the sick. When the disease started, the preacher called the Christians together to tell them they must put their trust in the Lord. They met in the little chapel in the morning, at noon and at night to pray for the Lord's protection. It is a marvelous testimony to their faith and to God's faithfulness that not one of these believers or their children were touched by the disease. Although Psalm 91 has not yet been placed in the hands of these people in their own language, the preacher (who could read the French Bible) told the people again and again of the promises given in that psalm, and the Lord did preserve them.

Thailand

The G. P. Heckendorfs (see August requests) are en route to the States and furlough. Pray God to bless their ministry and to refresh them in body, soul and spirit. Pray, too, that the churches in Kalasin, where the Heckendorfs worked, will continue to grow and mature by God's grace and through His Word. . . . Evangelistic work among the leprous Christians pays dividends; reports are received again and again of leprous Christians bringing other Thai to Jesus whether they are leprous or not. Recently during one month, forty persons prayed, due to the witness by and among these afflicted ones. Pray God to continue to bless this phase of work to the salvation of souls and the growth of the churches in grace and in the knowledge of God's Word.

Colombia

Cali is a city of some 380,000 people and offers many opportunities for the Lord. The church there is in dire need of obtaining an adequate and fitting place in which to worship.

Ecuador

Pray for the recently elected national executive committee, and especially for the president, Sr. Virgilio Bazurto, that God will give him physical strength

and spiritual vision so that he can effectively direct the work of the church. . . . Pray for an increased enrollment of dedicated young people for the new school year of the Bible Institute which will open April, 1957. . . . Pray for the work among the Jivaro Indians (see back page), and especially that God will call spiritual leaders from among their own tribe.

Peru

On January 2 the short term Bible school will open in Huanuco. Pray that the three months of study for the young men and young women will give a greater knowledge of the Word and that they will have a deep work of God done in their hearts.

Near East

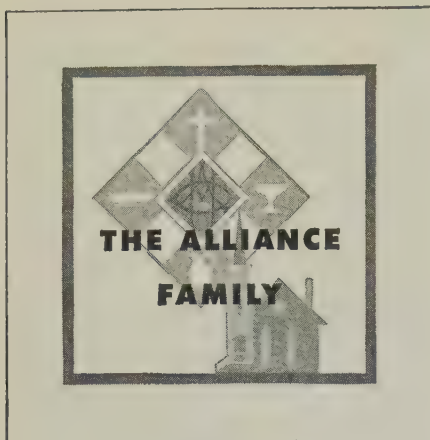
It has been necessary for our missionaries in Syria and Jordan to evacuate to Lebanon. Pray that the Lord will give grace and wisdom to the newly organized churches in these countries and to their spiritual leaders during these difficult times.

Philippines

Termasa Tao, an undergraduate pastor on the southern Cotabato coast, appeals for prayer. He is pastor of a Bilaan congregation numbering about 150 at Kanalo. From that point, in a radius of about thirty miles, there are nine churches without pastors. He tries to reach them all once a month, though he must hike over rough terrain wherever he goes. Pray with him that others will hear and respond to this Macedonian call. . . . Pray that the excellent Cebuano Sunday school quarterly now being published by our Alliance Press might have sufficient subscribers to make it financially solvent.

New Guinea

Praise God that both Mr. Maxey and Mrs. Bozeman have been released from the hospital and are back in the Baliem. . . . Mr. Gibbons, who with Mr. Larson reached the Ilaga Valley in September, has been stricken with jaundice. Pray that the Lord will restore him to full health and watch over our brethren until communications are re-established. Pray also that the Lord will give these men the favor of the Dani and Uhunduni people in the Ilaga. . . . Airstrips are needed at Tigi Lake and in the Ilaga Valley. Pray that there will be sufficient workers, good weather and other favorable circumstances so that they may soon have air communication at these isolated stations. . . . Please continue to pray that soon again there will be peaceful relationships with the Kapaukus and Monis in the Wisselmeren area; also that the propagation of the gospel will not be hindered, that the Continuation School will be blessed of God as it resumes operations at Enarotali in temporary quarters and that Miss Stringer's outfit needs and the Mission buildings destroyed will be provided for.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. David C. Rupp arrived in New York November 25 from Sierra Leone, French West Africa, where they have been working under the Missionary Church Association. Mr. and Mrs. Rupp first went to the field in 1908. They will make their home in Fort Wayne, Ind., during furlough.

The New Generation

On November 18, to Rev. and Mrs. George E. Cannon, Port Chester, N. Y., a daughter, Pamela Jean.

On November 19, to Rev. and Mrs. John L. Taylor, Nyack, N. Y., a son, Robert Graham.

On November 23, to Rev. and Mrs. T. Robert Moseley, Nyack, N. Y., a daughter, Pamela Kay.

Church Annex Dedicated

The Christian and Missionary Alliance Church of Conway, Pa., dedicated the new church annex on Sunday, November 4, with Rev. D. C. Kopp, District Superintendent, present for the occasion. On Friday night preceding the dedication, the ladies of the church served a fellowship dinner in the parsonage basement and on the following night a communion service was held in the church sanctuary.

The new addition provides a choir loft which will seat thirty persons, a nursery, an auditorium to be used for the AYF groups, and two spacious Sunday school classrooms. The entire building has been remodeled and redecorated inside and outside. Less than \$6,000 indebtedness remains on the annex which is valued at \$18,000. Much of the labor was donated by the men of the congregation. Rev. E. R. Truran is the pastor.

Revival at Nutley, N. J.

The Alliance Church at Nutley, N. J., recently experienced a mighty moving of the Spirit of God as Rev. Melvin J. Hill, of Toronto, was used as the instrument of the Lord in bringing old-

fashioned messages on holy living. The pastor, Rev. Anthony Guenther, expressed the belief that this was the answer to the prayers of God's people through the years for this church.

The pastor writes that more than forty persons met God for various spiritual needs; nine were saved and several testified to healing. The meetings concluded with a new attendance record set and with eleven following the Lord in baptism. Several members of the congregation testified that they had never felt the presence of God as much as in these services. Among those who met God in a new way were several young people.

Boonville (N. Y.) Church Experiences Revival

The Christian and Missionary Alliance Church at Boonville, N. Y., recently experienced what many of the congregation consider to be the greatest moving of the Spirit of God in many years in meetings with Rev. Amos Phipps, radio evangelist and gospel singer of Syracuse, N. Y. Eighteen persons professed conversion and believers were built up in the faith. The little church was filled many nights, with folk standing. The Sunday school has greatly increased in attendance and a spirit of revival lingers in all the services.

Key-City Project Observes First Anniversary

Rev. H. E. Nelson, Home Secretary of The Christian and Missionary Alliance, was the guest speaker for the first anniversary service of the Neighborhood Church of Fairless Hills-Levittown, Pa., held on October 21 with 221 persons present.

During its first year, this key-city project was organized and now has fifty-one members. A \$16,000 building site was recently purchased and plans are

Rev. D. C. Kopp, District Superintendent, congratulates Rev. E. R. Truran, pastor, and the building committee of the Conway C. & M. A. Church at the dedication of the church annex. Committee members are Messrs. Harold Thompson, John Moore and Richard Johns.



Letters

Two Reasons for Liking the "Weekly"

For two basic reasons do we enjoy THE ALLIANCE WEEKLY: (1) the pictures on the cover, and (2) the editorials. In regards to the editorials we would like to ask if they might be put on another page. Our problem is this, we want to save both the pictures and editorials. We want to mount the pictures, but if we do we lose your fine editorials. We are sure others feel the same way. May our Lord's wisdom continue to teach you.—RICH GODSHALL

now under way for the immediate construction of a church edifice which will cost about \$75,000. The pastor, Rev. R. Walter Schenk, states that the Alliance message is being well received in this new area.

The first missionary convention, held on November 11, closed with a pledge of \$2,164, reflecting genuine interest in the world-wide ministry of the Alliance.

Central Florida Women Meet

The Central Florida area meeting of the Women's Missionary Fellowship was held on November 5 at Minneola, Fla., with the president, Mrs. Robert W. Battles, presiding at the two services. Eighty-five ladies were present, representing six churches.

Miss Phyllis Martin, missionary to Ecuador, showed a filmstrip, "Mid-century Martyrs," in the morning and brought an interesting message in the afternoon. The following officers were elected: Mrs. Battles, president; Mrs. Paul McDowell, vice-president; Mrs. C. H. Dentler, secretary-treasurer.

Sunday

DAILY READING—Leviticus 27:26-34.

DAILY TEXT—"Notwithstanding no devoted thing . . . shall be . . . re-deemed: . . . but shall surely be put to death" (verses 28, 29).

There was a sort of a vow, called *herem*, which denoted a higher kind of dedication for which no equivalent could be accepted. A man might dedicate his house, his cattle, his fields and even his children to God, give an equivalent for their value in money, yet retain them in his ordinary course of life and occupation and feel that he had substantially fulfilled his vow. But a thing given in a sense expressed by this word could never be taken back (v. 29). This implies that there are some things in our engagements with God that are irredeemable, in which He holds us to our sacred pledge to the letter as He is willing to be held by His plighted word to us. There are vows and covenants that God may lead us to make, which are specific and immutable, and our keeping faith with God is the only condition on which we can stand approved. It was thus in the case of Jephthah. The Lord placed him among the heroes of faith because he kept faith.—A. B. SIMPSON.

Monday

DAILY READING—Ecclesiastes 5:1-11.

DAILY TEXT—"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools" (verse 4).

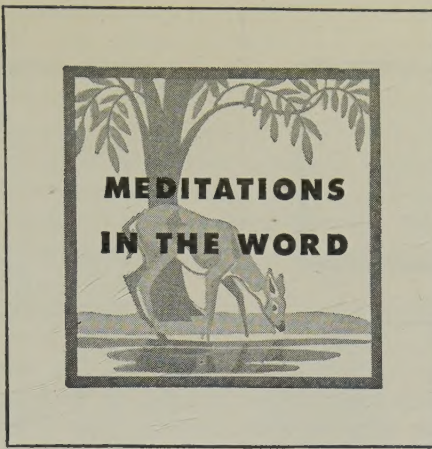
While we give all things to God subject to His will concerning them as He shall show us day by day, yet there are some services and consecrations which are more definite and explicit, and wherever God has permitted us to give our word we shall find that He will hold us to a faithfulness no less than His own. To take back a gift thus consecrated is a very serious thing. It was the sin of Ananias and is, no doubt, the secret of the blight which has fallen on many a Christian life. Perhaps someone who reads these lines remembers a forgotten vow made on a dying bed, a consecration as old as childhood, a promise by the death-bed of a mother, a sacrifice laid on the missionary altar, a pledge given in some great hour of deliverance which the heart has tried to make good in some other way but for which God will accept no substitute.—A. B. SIMPSON.

Tuesday

DAILY READING—Jeremiah 48:1-11.

DAILY TEXT—"Moab hath been at ease from his youth" (verse 11).

To take the easy way is to head toward failure. The door is locked fast to the man who is seeking the way of least resistance. The great drag on human society is that so many choose the easy thing. The take-it-easy crowd is in the majority. This is why the lowlands are so crowded while the hill-



Compiled by EDITH M. BEYERLE

top population is so scarce. Climbing is difficult, so they stay in the lowlands. The take-it-easy crowd can be found in every walk of life—in the office, in the schoolroom, in the factory, in the home and in the church. Many of them are just marking time. They get no promotions, they are satisfied with a "C" grade; and wherever they are, they are a burden because the load they ought to have carried has been laid upon the shoulders of others, making them carry a double load.—GOSPEL BANNER.

Wednesday

DAILY READING—Genesis 9:1-16.

DAILY TEXT—"I do set my bow in the cloud, and it shall be for a token of a covenant" (verse 13).

Beyond the storm of winter glows a star—

That gleaming, burning light whose way is sure;

And now I know, though winter may be long,

Faith can endure.

*Beyond the storm of winter there is yet
The rainbow of God's promise in the sky;*

And now I know, although the storm be fierce,

Hope need not die:

For there, beyond the clouds, still shines the sun,

And light breaks through after tempestuous rains.

Look up and find whatever else be gone,

God's love remains.

—MOODY MONTHLY.

Thursday

DAILY READING—Psalm 18:25-35.

DAILY TEXT—"Who is God save the Lord?" (verse 31).

Thou art highest of all, best of all, most powerful, all-powerful, most pitiful yet most inexorable, most hidden yet most present, most beautiful yet most strong, stable yet beyond apprehension. Thou art unchangeable, yet the

Author of all change; never new, yet never old. It is Thou who renewest all things, and it is Thou who bringest the proud into decay and they suspect it not. Thou art ever active yet ever at rest. Thou dost acquire yet dost never lack. It is Thou that dost support us and protect us and supply our needs. Thou art our Creator and our Nourisher and it is Thou who bringest us to perfection. . . . How inadequate is what I say! My God, my Life, my undefiled Delight! For what can anyone say who tries to speak of Thee? Yet woe to them that do not try, for when we say our utmost we are but as dumb.—ST. AUGUSTINE.

Friday

DAILY READING—Luke 1:26-38.

DAILY TEXT—"With God nothing shall be impossible" (verse 3).

We believers often confuse knowledge of a fact with faith in the God who has declared that fact. We may know intellectually, for instance, that nothing is impossible with God, and yet our heart-faith never really takes hold of the fact realistically. It all ends in wistful thinking, longing and hoping, with no real faith that brings about the impossible. Thomas à Kempis in his *Imitation of Christ* finely expresses a similar thought (in limitation, however) in his prayer: "My Lord, I yet stand in need of greater grace, if I must advance to such a height as to feel that no created thing has any longer power to hinder me." Evidently he, like thousands of other believers, knew theoretically that nothing could ever hinder God in working out His purposes in the soul, and therefore could not hinder him, as a believer, from having that purpose worked out; but his faith had not yet caught up with his knowledge! It takes a vital faith really to believe when everything "created" points to the contrary.—PAMELL.

Saturday

DAILY READING—2 Kings 20:12-21.

DAILY TEXT—"What have they seen in thine house?" (verse 15).

In these modern days when sacred traditions are being broken and so-called Christians are indulging in worldly pleasures, forsaking the old paths for the new, the above question might well be asked of the homemakers. What do they see in your house? What do they hear in your home? Is the name of God honored and revered in your conversation? Is Christ given first place? Does the spirit of courtesy, kindness and consideration pervade the very atmosphere of your home? Is the Word of God read, loved and practiced? Is it a home of prayer? O Christians, let us not compromise with the world, but let us hold onto those principles that constitute godly homes; that are blameless, harmless and without rebuke in the midst of a crooked and perverse nation.—THE HERALD.

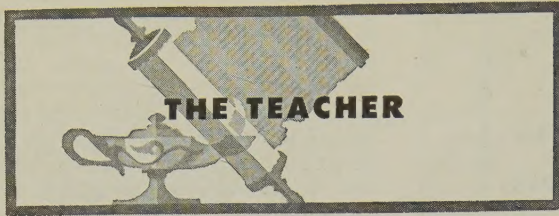
SUNDAY SCHOOL LESSON—DECEMBER 23, 1956

The Word Became Flesh

John 1:1-18

GOLDEN TEXT

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1:14.



BACKGROUND AND LESSON ORIENTATION

The Gospel of John, the last of the Gospels, was written from Asia Minor, probably to the same issue as John's First Epistle. The foundations of Christianity had been threatened by heretical views of the Person of Jesus Christ. This was due to a philosophical problem because of a dualistic concept of the universe. All material things were held to be evil; only the immaterial could be good. God, the highest good, could never have been united with humanity in the incarnation. Such a view undermined the entire plan of redemption which was grounded in the incarnation, the death and the burial of Jesus Christ as a man. Although First John states it more specifically, John writes vigorously in this Gospel concerning the Word who was made flesh and tabernacled among us. Jesus of Nazareth and Christ are one.

SIMPLIFIED OUTLINE

1. *The Preincarnate Word*—John 1:1-5.
2. *The Witness and the Word*—John 1:6-13.
3. *The Incarnate Word*—John 1:14-18.

COMMENTARY ON THE PRINTED TEXT

1. *The Preincarnate Word* (John 1:1-5).

John began his approach at the beginning. Failure to do this has ruined the reasoning of more than one philosopher. A man must begin with the Word. *Logos* is all that God wants to say to us. He has said it in the incarnate Son.

Christ is eternal. He has access to God face to face. He is coequal with God and has been from eternity. He is the Creator of all existing things. He is the source of the life principle. This life which He is stands forever as the illumination of all mankind. It shines eternally in the darkness of this world. Truth stands against the backdrop of human godlessness and depravity. Man unaided by God could never lay hold upon truth. Truth had to become incarnate so that man could see it and understand it.

2. *The Witness and the Word* (John 1:6-13).

John emphasized the election of John

KEY WORD ANALYSIS

(1) "Comprehended"—*katelaben* (v. 5), to lay hold upon; to appropriate; to lay hold upon with the mind, as in this case. The Light shone faithfully in the darkness. The fault was not in the sufficiency of the Light but in the grossness of the darkness. How dark was man's soul!

(2) "His own . . . his own"—*ta idia*,

hoi idioi (v. 11). Christ came to His own things (neuter) as in 1:3, the things which He had created; but His own men (masculine) did not receive Him. Mankind alone of all creation refused to own its Maker.

(3) "Dwelt"—*eskenosen* (v. 14), from *skenoō*, to pitch a tent. A lovely picture of the temporary aspect of the incarnation.

the Baptist to a ministry of witnessing to the true identity of the Light. Only God Himself could know the true identity of the Son. This was revealed to John who announced it to men. John's sole ministry was to point out the Light to those who were in darkness.

Jesus invaded the world which He had made. He lived in the sphere He had fashioned with His own hands. Nature recognized, welcomed and obeyed His commands; man alone rejected the Creator. The greatest sin of man is unbelief and its great by-product is blindness. Those who saw and believed had granted to them the right to become sons of God. These were born again. This generation was not of the mingling of bloods; it was not the accident of procreation; it was not of any human decree. It was an act of a creative God.

3. *The Incarnate Word* (John 1:14-18).

The preincarnate, eternal *Logos* clothed Himself in human form and came to live for a short period among

men. He was thus seen and handled by chosen and enlightened men. They not only beheld His human form but looked upon His transfigured glory. They had ample evidence that the Father declared Him as His Son.

John the Baptist was aware that he was older than Christ physically, but Christ had priority and pre-eminence because He was eternal. John the disciple recalled the blessedness and communion which he and the other disciples enjoyed with Jesus while He was among men.

Such glory could never have proceeded from the law of Moses. No man could ever behold a direct revelation of the glory of the triune God. God sent His Son to do what the law could not do and what a direct revelation could not do.

In Him we now see what God was, is and ever shall be. If we have seen the Son, we have beheld the Father. Christ stated this as a fact when, in answer to Philip's question, He replied, "He that hath seen me hath seen the Father" (John 14:9).

HELPFUL HINTS FOR LESSON PREPARATION

- (1) The simplicity and beauty of John's language can be sometimes elusive. It runs deep and wide with meaning.
- (2) Since this is the Christmas lesson, the fourteenth verse

is specially significant. Christmas commemorates the day on which God "pitched His tent" among men. It was only for a little while but with such permanent results! This, if nothing else, should stamp it as a divine revelation to our hearts.

The Man Who Wanted . . .

(Continued from page 4)

as the clay beneath your feet, that the attitudes you now hold in your inner heart of hearts, known but to God and you, help determine the goals you will achieve in years to come. You may not think so, but they do. For God is picking tomorrow's leaders today. He does not wait until a need arises and then begin looking hastily about for some likely candidate to fill that niche. On the basis of your attitudes today, God is even now selecting or rejecting you for that position of trust and responsibility for your tomorrow.

Don't be vacillating in your attitudes. Rather be consistent. The governing principle in Caleb's life was the same when he stood on the rising slopes of Mount Horeb as when, forty-five long hard years before, he had stood on the banks of the winding Jordan and urged immediate possession of the Promised Land.

But then, don't be too hasty to congratulate yourself on supposed spiritual victories won. Most of them too often represent no more than the retaking of ground once gained for God and lost again to Satan. There is no glory in crossing Jordan a dozen times. The glory is found in the first crossing and then going on to claim and take "this mountain." That's holding the ground already taken, consolidating your gains for God and moving on to other and greater conquests!

Such is the story of Caleb, the story of altitudes, aptitudes and attitudes. "Give me this mountain. . . . I shall be able to drive them out. . . . He wholly followed the Lord." It could also be your story, provided you really want it so. It is a clearly marked route, although never an easy one. Your altitudes represent your vision, your aptitudes relate to your virtues and your attitudes assure you of victory. The first indicates your spirituality and the second your service, but your attitudes measure the real degree of your surrender. Your altitudes reveal your conception of truth, and your aptitudes your concentration of talents, but your attitudes control your consecration of life.

Like Caleb, you have but one life to live. Much too quickly it will be gone. Determine now that you will not be content with the average and the commonplace. Believe with all your heart that God still honors the man who dares to demand in faith, "Now therefore give me this mountain." ♦ ♦ ♦

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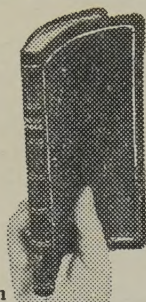
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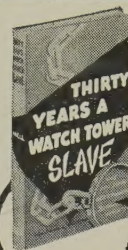
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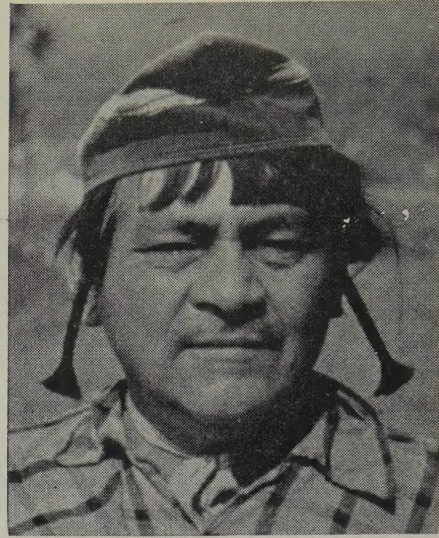
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ALLIANCE MISSIONS ON THE MARCH

Jivaro Indian

Grace Abounding Where Sin Abounds



H. R. BOSTROM

CONFERENCES for Bible study and evangelism are now held annually among the Jivaro (*Hee'-vah-ro*) Indians of the southern jungle in Ecuador. The people of this large and important tribe, noted for their gruesome custom of shrinking heads taken from human victims, are becoming increasingly responsive to the gospel.

One hundred and sixty Indians were present at the meetings held this year at Chupienta, the Jivaro station manned by Alliance missionaries on the banks of the Upano River. This place was first occupied in 1925. Missionaries of The Christian and Missionary Alliance and the Gospel Missionary Union, working in an area north of Chupienta, coöperate in these conferences.

Some of the Jivaro Christians are developing into able leaders. At the conference they readily accepted their places in the program for leading singing and for giving Bible messages and this year Indians living in the vicinity assumed responsibility for bringing produce from their farms and preparing food for the crowd.

Newcomers to these assemblies always marvel to see so many Jivaros together without some of them engaging in drinking, swearing and fighting. In contrast to their former manner of life, they now are encouraged by having fellowship with redeemed fellow tribesmen zealous to witness effectively for Christ.

The Jivaro Christians set a very high standard of conduct for believers. Inquirers accept this more readily from their fellow men than they do from a missionary who, as an outsider, may be thought critical.

Additional missionaries are urgently needed to reach this tribe with the gospel message, but even more urgent is the need for Jivaros who will respond to God's call to be witnesses among their own people. These needs should definitely be included in supplications for Ecuador.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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